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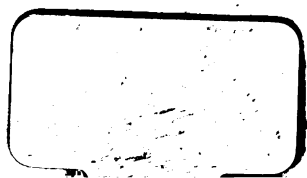
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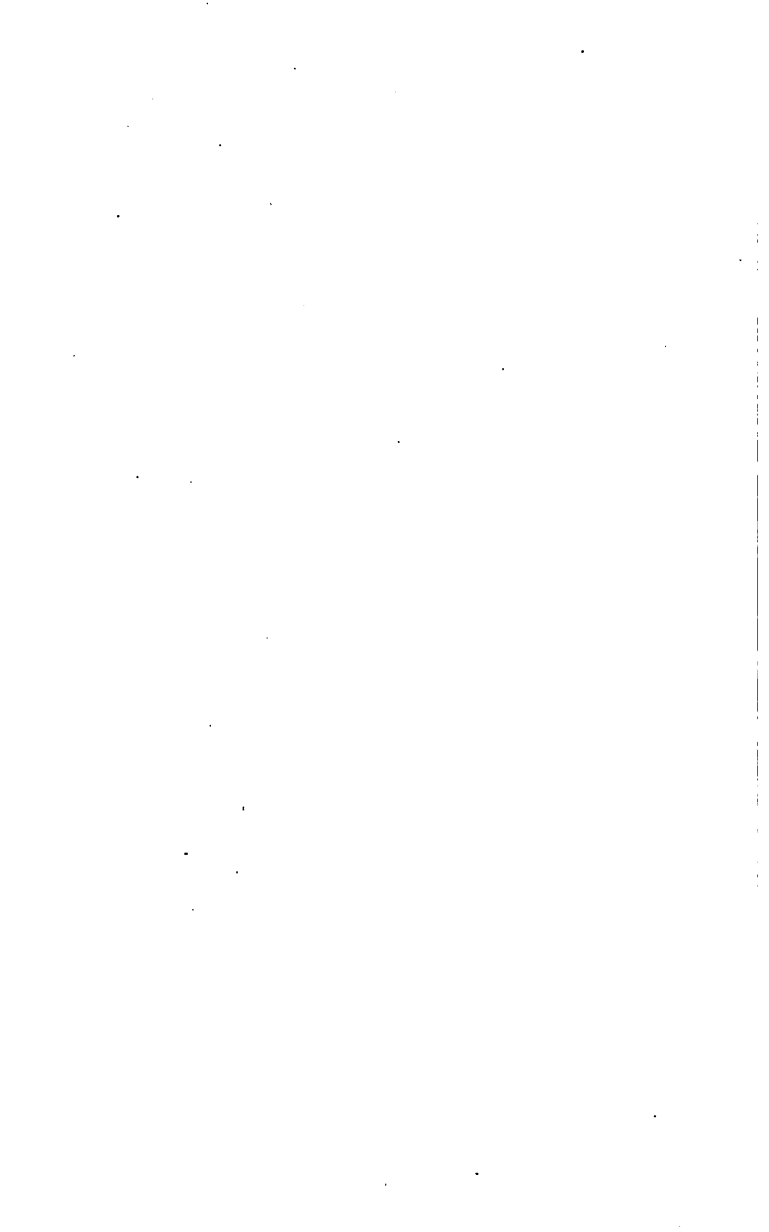
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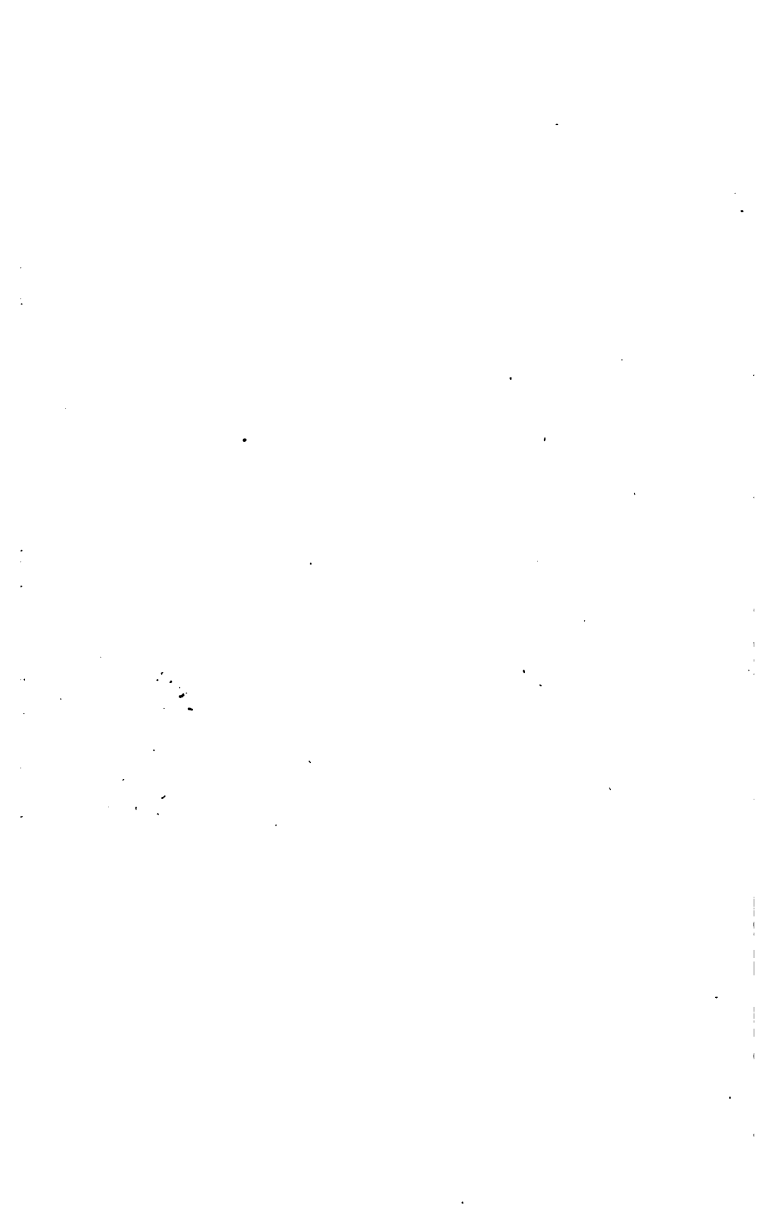












# HORÆ ECCLESIASTICÆ.

## THE POSITION OF THE CHURCH

WITH REGARD TO

## ROMISH ERROR,

CONSIDERED

IN A CHARGE DELIVERED TO THE CLERGY OF  
HIS DIOCESE, IN JULY, 1845,

BY

THE RIGHT REVEREND RICHARD MANT, D.D.

LORD BISHOP OF DOWN AND CONNOR,  
AND DROMORE.



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“Walk about Sion, and go round about her: and tell the towers thereof.  
Mark well her bulwarks.”—Ps. xlviii. 11, 12.

“Watchman, what of the night? Watchman, what of the night? The  
watchman said, The morning cometh, and also the night: if ye will  
enquire, enquire ye.”—Is. xxi. 11, 12.

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To the conscientious and most grave consideration  
Of those Members of the Church,  
Whether Clergy or Laity,  
Who seek Truth in the love of it:  
Especially of those who are placed,  
By Divine Permission,  
Under the Author's spiritual oversight:  
The following Pages,  
Which aim at the discountenancing of Error,  
However patronised,  
At the protection of Truth,  
However slighted,  
And therein at the Vindication of an estimable,  
But much-maligned Class of the National Clergy,  
Are respectfully and affectionately submitted:  
With an humble petition  
To "THE FATHER OF LIGHTS,"  
That the Author's sentiments,  
If wrong, may be corrected,  
Or, if right, may be furthered and prosper,  
By God's blessing,  
To the peace and edifying of His Church.



# **MY REVEREND BRETHREN,**

The present time is productive of events, which so intimately affect the spiritual prosperity of our Holy Mother, the true Church of Christ in this country, that I should hardly acquit myself of neglect in my office, if I forbore to make use of this our periodical assemblage, for submitting to you such thoughts as have offered themselves to my mind on the subject. By you they will, I am sure, be received with your wonted attention and good will: and, if they shall lead to any suggestions of a practical nature, I trust that they will engage us, under God's blessing, in a cordial co-operation for his honour and his Church's good.

It is an evil incidental to the present condition of religious affairs in this kingdom, that our minds are apt to be prevented from "leaving the elements of the doctrine of Christ, and going on unto perfection:" that we are constrained to dwell much and often on the exterior, instead of devoting our studies and pursuits to the interior, of religion. Instead of "walking about" our spiritual Sion, "and going round about her, and telling the towers thereof," it were more full of delight and improvement, if we could continually visit and

enter into the penetralia of her temple, there to "behold the fair beauty of the Lord," and to "talk of his worship, his glory, his praise, and wondrous works;" that so by meditating on, we might be brought to imitate them, and grow into a likeness, however defective, of his perfections. Still, as servants and soldiers of the temple, it behoves us, especially in times of doubtfulness and danger, to "mark well the bulwarks" of our Jerusalem; to be vigilant against assaults from without, and treachery from within; and to "learn how to behave ourselves in the house of God." And I trust, my reverend brethren, that your attention will not be ill bestowed, if I solicit it to a consideration of our actual position with regard to the errors of the Church of Rome.

I. It is now about 300 years since our national Church was enabled, by the divine grace on the labours of our spiritual forefathers, to cast off the accumulated slough of bygone ages, and to walk forth in the light of God's purified and unadulterated truth. And so long has she stood forward in this realm, in her reformed and protestant character, as "the witness and the keeper of holy writ," the champion of the Christian verity, the oppugner and repudiator of Romish error. As such she has been recognised, valued, and ho-

noured, by the civil magistrate, who, however he may have tolerated the profession of a corrupt faith in the emissaries of Rome, has carefully guarded the prerogative of the Anglican Church, as being in her national capacity "the Church of the living God, the pillar and ground of the truth."

It seems however that in modern estimation this prerogative is no longer to be allowed. The Church of Rome is to be placed, in various particulars, on a footing of equal favour, if not superior, with the United Church of England and Ireland. The Romish child is provided with means and appliances of religious instruction, which are withholden from the child of the Protestant churchman. The titular prelate of the Romish mission is dignified with spiritual rank and honour like the legitimate archbishop or bishop of the duly-constituted Church, reduced as the latter have been in number, to the great loss and detriment of those under their superintendence. The Romish priesthood are to be gifted with secular endowments, and thus multiplied and strengthened in power and influence, in contrast with the diminished revenues and enfeebled energies of the clergy of the Church. The Romish religion in Ireland is announced, on high authority, as entitled to be styled the National Religion. Thus falsehood and "truth" may be

said to have “met together;” “righteousness” and unrighteousness to have “kissed each other.”

For the point at which these observations aim is this, that this degradation of the national Church and this exaltation of the Romish intrusive sect tend to the disparagement of the truth of God, and to the propagation and confirmation of falsehood and unrighteousness. I speak not as a politician; with that character I have nothing to do, at least on such an occasion as the present: but I speak as an overseer of Christ’s Church; as one who is in trust for the maintenance of God’s word and truth, and for the banishing and driving away of all erroneous and strange doctrine contrary thereto. And, in execution of such trust, I say, that the state seems to have lost sight, or to take no heed, of the great value of the Reformation, in having been God’s instrument for rescuing us from the corruptions of Popery, and commuting them for the sound scriptural doctrines and corresponding usages of the primitive and apostolical faith: and so it-proceeds upon the principle of treating all religions alike, and conducting the political machine as if there had been no Reformation, as if there were no pure Christianity, no true religion at all, in this kingdom.

But God seeth not as man seeth; and we, at least, my brethren, have been taught by him to

believe, that "righteousness exalteth a nation, but sin is a reproach to any people;" and that righteousness and sin consist most of all in the acknowledgment and performance on the one hand, and on the other in the denial and disobedience, of God's revealed will and word; so that on these alternatives depends national prosperity as well as individual happiness.

What, then, let us inquire, is the proper character of that religious profession which is now placed upon a footing of equal or superior favour to that of our reformed protestant Church? Our Church shall answer the inquiry in language, the force of which will be at once admitted by us, my reverend brethren, who are her ministers, nor less, I would fain hope, by all those who are worthy of being accounted her children.

1. "As the Church of Jerusalem, Alexandria, and Antioch have erred,"—this is the statement in our 19th Article of Religion,—“so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.” Some of the instances, and the grievous and sinful nature, of the error here alleged, we find in some succeeding Articles.

2. Thus the 22nd Article, which is intituled "Of Purgatory," affirms, "The Romish Doctrine concerning Purgatory, pardons, worshipping, and



adoration, as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." To which let me add the declaration against Popery, required by Statute 30 Car. II. ch. 2, as a qualification for office: "I do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe, . . . . that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

3. The 24th Article, "Of speaking in the congregation in such a tongue as the people understandeth," affirms, "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick prayer in the Church, or to minister the sacraments in a tongue not understood of the people."

4. In the 28th Article, "Of the Lord's Supper," the Church declares, that "Transubstantiation, or the change of the substance of bread and wine, in the Supper of the Lord, cannot be proved by holy writ: but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." And she presently adds, with allusion to

some of these superstitions in the Romish usage, "The Sacrament of the Lord's Supper was not by Christ's ordinance, reserved, carried about, lifted up, or worshipped."

5. In the 30th Article, "Of both kinds," she affirms, that "the cup of the Lord is not to be denied to the lay-people: for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike."

6. And in the 31st, which speaks "of the one Oblation of Christ finished upon the Cross," it is alleged, that "the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

7. To these characteristicks of the errors of the Church of Rome, as specified in our Articles, add what is said in the preface to our Liturgy, "Concerning the Service of the Church," as that, "these many years passed, the godly and decent order of the ancient Fathers, in reading the Bible, hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals:" that "the service these many years hath been read in Latin to

the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby:" and that it contained "many things, whereof some are untrue, some uncertain, some vain and superstitious."

8. Add moreover, what is further said in the Preface, "Of Ceremonies," that "the great excess and multitude of them had so increased, that the burden of them was intolerable:" that "this our excessive multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth, Christ's benefits unto us:" that they were "abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God:" that they did "burden men's consciences without any cause."

Such were the prominent errors of the Church of Rome, which our spiritual fathers specified at the Reformation, and such were the characters which they stamped upon them. Nor was their abomination limited to words alone, but was testified by the mitred champions, Cranmer, and Ridley, and Latimer, and Hooper, and Ferrar, with their noble army of English martyrs, who resisted even unto blood. But doctrines, however

abundant in spiritual evil, however derogatory to God's honour and his people's edification, have come to be regarded with indifference; with indifference do I say? nay, with favour and acceptance; and the Romish errors are to be taught, and professed, and propagated, and sanctioned, under the permanent patronage of the British nation and parliament, however they may be rightfully condemned by the national Church, as "fond things vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the Word of God:" as "plainly repugnant to the Word of God:" as "not ordained of Christ," but contrary to his ordinance: as incapable of being "proved by holy writ, and repugnant to the plain words of scripture:" as at variance with "Christ's ordinance and commandment:" as "blasphemous fables and dangerous deceits:" as services, abounding in "uncertain stories and legends," in language unintelligible, in matter unedifying, "untrue, vain, and superstitious:" as ceremonies, "multitudinous and dark," "burdensome to the conscience, and intolerable," conducive more to "superstitious blindness and unsatiable avarice" than to man's edification or God's glory.

The tendency of these errors, together with their character in the abstract, is calculated to excite sentiments of alarm and reprobation at the

publick countenance and patronage which may be bestowed upon them, in the minds of those who venerate Christianity in its purity and integrity, as professed by the national church. And I know not how to express those sentiments so well as in the language of Archbishop Ussher, and divers others of the archbishops and bishops of Ireland, who, in an assembly of the Prelates, in the reign of King Charles the First, thus declared their judgment unanimously concerning the Church of Rome, the question at that time being, not the endowment, but the toleration, of her errors.

“The religion of the Papists,” they say, “is superstitious and idolatrous; their faith and doctrine erroneous and heretical; their church, in respect of both, apostatical. To give them, therefore, a toleration, or to consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin, and that in two respects.

“For, 1. It is to make ourselves accessory, not only to their superstitions, idolatries, and heresies, and in a word to all the abominations of Popery; but also, which is a consequent of the former, to the perdition of the seduced people, which perish in the deluge of the Catholick apostasy.

“2. To grant them toleration in respect of any money to be given, or contribution to be made by

them, is to set religion to sale, and with it the souls of the people, whom Christ our Saviour hath redeemed with his most precious blood. And, as it is a great sin, so also a matter of most dangerous consequence. The consideration whereof we commend to the wise and judicious. Beseeching the God of truth to make them who are in authority, zealous of God's glory, and of the advancement of true religion: zealous, resolute, and courageous against all Popery, superstition, and idolatry. Amen."

"All these bishops," says Dr. Bernard, having recited their names in his *Life of the Archbishop of Armagh*, "are dead: and this Lord Primate, surviving them all, is now dead also: but by this they still speak."

This "judgment" of the Prelates seems not to have been published at the time, and the suspension of it gave occasion for an occurrence, which must have been of no ordinary or trifling effect. For at the next meeting of the assembly, April 23rd, 1627, George Downham, bishop of Derry, preached at Christ Church, before the Lord Deputy and Council, on the subject of toleration, against which he thus remonstrated:

" 'Are not many among us, for gain and outward respects, willing and ready to consent to a toleration of false religion, and thereby making

themselves guilty of a great offence, in putting to sale not only their own souls, but also the souls of others? But,' he then demanded, 'what is to be thought of toleration of religion? I will not deliver my own private opinion, but the judgment of the archbishops and bishops of this kingdom, which I think good to publish unto you: that, whatsoever shall happen, the world may know that we are far from consenting to those favours, which the Papists expect.'

"And, after this preamble, he published the judgment: and the people gave their votes also with a general acclamation, and cried aloud, 'Amen.' "

Substituting endowment for toleration, God grant, my reverend brethren, that the prelates of our Church may never be wanting in deprecating the encouragement of Popery, superstition, and idolatry; and that a hearty "Amen" may never fail of being the answer of the faithful people of the Church! As for those who encourage the efforts and strengthen the hands of the Church of Rome in her defiance of the armies of the living God, it is the most charitable supposition, that, distinguished as they may be for worldly wisdom, and for skill in the conduct of political affairs, they are ignorant of the real character of the object of their favour: or their patronage would

not bestow new means of evil upon those who oppugn the word of God, to the disparagement of his truth; and to the promotion of error and falsehood, of heresy, superstition, and idolatry; and therewithal to the perilling of men's salvation.

II. But the errors of the Church of Rome have of late years taken a modified form, and, as such, have found a receptacle in the bosom of our national Church; having been at first put forward by some, and subsequently adopted by others, of those intrusted with her ministry. I know not any single term, by which fitly and unobjectionably to denominate this form of semi-popery; but ingrafting as it does much of the uncomeliness of Romanism on the fair shape of our purified Christianity, it may be characterized not inaptly by the poet's similitude,

turpiter atrum

Desinit in piscem mulier formosa supernè\*.

Or, as the same idea is expressed by Milton:

The one seem'd woman to the waist, and fair:

But ended foul in many a scaly fold

Voluminous and vast.—*Par. Lost*, II. 650.

You will, however, at once apprehend my allusion: in exemplification of which I would specify

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\* HOR. *de Art. Poet.* v. 3, 4.



the following, as some of the most prominent occasions of offence.

1. Such then is a disposition to assign an undue dignity to tradition, in the exposition of divine truth; not to be content, that is, to hold it in its secondary station, and to value it as subordinate only and auxiliary to God's word, contained in holy Scripture, but to elevate it into an authority independent of, and paramount to, the written word of God.

2. Such is a disposition to tamper with God's word; to mix up the dreams of poetry with the lessons of celestial inspiration, the phantoms of the imagination with the realities of divine truth, for subserving the Romish corruptions.

3. Such is a disposition to regard with complacency the errors and corruptions of the Romish Church, and to encourage a favourable estimate of her, by putting forward and commending her better qualities, and keeping out of sight her peculiar abominations.

4. Such is a disposition to depreciate the claims of the Reformation, whereby those abominations were exposed and counteracted.

5. Such is the disposition to diminish the excellence and magnify the defects of our Reformed National Church, and to bring it into injurious contrast, not only with the ancient Catholick

Church of Christ at large, but with the Romish corrupted and schismatical part of it.

6. Such is the disposition to exalt with exaggerated commendation the Romish breviary, in comparison with our own unduly disparaged Book of Common Prayer.

7. Such is the disposition to introduce confusion and ambiguity into our Articles of Religion, so as to screen from merited condemnation the errors which they were intended expressly to condemn.

8. Such is the disposition to commend for adoption exceptionable modes of devotion; to redintegrate ceremonies which our Church has abolished or disused in her reformed Liturgy; to testify an excessive and extravagant veneration for the Blessed Virgin, celebrating her sinless perfection, and honouring her with divine adoration; to cultivate and teach a fond regard for the devotees of celibacy and monastick institutions, and for the propagators of curious peculiarities in the Middle Ages; to accredit with irrational admiration, and to circulate for popular instruction, legendary tales of an obscure hagiology, and to revive antiquated forms of invocation and worship, and to institute new commemorative services in honour of the saints.

9. Such again is the disposition to signify a

reverence for the authority of Rome, and a yearning for her communion; to exhibit her, as seen and exemplified in this kingdom, in a fascinating and imposing form; praising her for her holy truths and practices, her ecclesiastical unity and discipline; her most significant ritual, the fulness of her devotions, her works of practical wisdom, and of purified and kindled love.

10. Such again is the condemnation of "Protestants and other hereticks," as the vilifiers of the "Holy Roman Church," and the eulogizing of "the most noble and glorious company of St. Ignatius, as, next to the visible church, the greatest standing miracle in the world."

11. Such, finally, are the declaration of an individual's opinion, that "the Articles are subscribed in what may be called an ultra-Catholick sense, so as to involve no necessary renunciation, on the Subscriber's part, of any formal decision of the Western Church, and that he himself actually so subscribed them;" the claim to "hold," if not to teach, "Roman doctrine," conjointly with the doctrine of the national Church; the avowal that his "declaration on the subject of subscription most assuredly precludes him from preaching against the Roman doctrine;" the denial that his "obligations, as an English clergyman, require him to controvert the doctrines of Rome;" the

profession of “exceeding reluctance to accept Anti-Roman limitations of our Articles and Prayer-book;” and the refusal to draw the customary “distinctions between the Catholick and the Roman sense.”

Such occasions of offence as these, breathing the spirit of Popery, and embodied in some of its observances, have grown up of late years, my reverend brethren, within the precincts of our national Church: and, whilst in some instances they have been limited to an ingrafting of formerly repudiated superstitions on the Church’s teaching and usages, in others they have been consummated in avowed apostasy from the Church and an open adoption of the Romish schism.

III. But here it should be carefully remarked, that, in connexion with these late occurrences, there has existed a serious misapprehension which needs to be corrected, for the truth’s sake, and for the Church’s, and for the sake of those of her ministers who have been the subjects of such misapprehension, and of those of her lay members who have been deluded into its adoption. My meaning is, that a charge of popery has been alleged against some of the Church’s ministers without any solid foundation. What specifick form of popery may be intended by the allegation,

it is often difficult to ascertain; and in all likelihood it is not distinctly apprehended by the accusers themselves. But I shall here endeavour to bring together and to examine certain sentiments and practices which have been censured as popish or semi-popish, but which are in fact altogether unconnected with and at variance with popery; and of this fact I trust in God's help to give evidence, of which no better can be given, than that they are in full accordance with the doctrine and ordinances of our national Church.

1. Thus the doctrine of the Apostolical succession, or the necessity of the ministerial office being transmitted by the laying on of episcopal hands in regular and unbroken succession from the Apostles, is sometimes stigmatized as popish. And yet our Church plainly affirms, that "God by his Holy Spirit hath appointed divers orders of ministers in his Church;" that "from the Apostles' time there have been these orders of ministers in Christ's Church; Bishops, Priests, and Deacons;" that "these offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick prayer, with imposition of hands, were approved and admitted thereunto by lawful authority;" and

“that therefore, to the intent that these orders may be continued, and reverently used and esteemed, in the united Church of England and Ireland, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form” of admission provided by the Church, “or hath had formerly Episcopal consecration or ordination.” Here, then, the Church affirms the origin and constant continuance of episcopal ordination to the divers orders appointed by God’s Holy Spirit in his Church from the Apostles’ time; and she recognises, so far as I can discover, no other ordination.

Proofs of this doctrine might be cited in abundance from a series of the Church’s champions in the golden period of her theology: such as the judicious Hooker, the eloquent and sententious Hall, the acute Andrewes, the accomplished Bramhall, the diligent and learned Comber, the profound and inexhaustible Isaac Barrow, the discriminative Prideaux, the closely-reasoning Charles Leslie, the erudite and indefatigable Bingham. But I shall not detain you with examples. Suffice it to quote one out of many from the writings of our most eminent theological worthies;

and to repeat the doctrine of the Church on ecclesiastical polity and the order of bishops, as being the same with that which is stated by a former prelate of this diocese, the illustrious Jeremy Taylor.

Of Jeremy Taylor, there are none who are not acquainted generally with the name and the high character. But as I shall probably cite the authority of his sentiments, not on the present only, but on other occasions of this address, it may be well if I specify here certain features of his character, as recorded in a sermon preached at his obsequies in 1667, by his friend, and successor in the see of Dromore, Dr. George Rust. "It would be too great a task," saith the preacher, "to pursue his accomplishments through the various kinds of literature: I shall content myself to add only his great acquaintance with the fathers and ecclesiastical writers, and the doctors of the first and purest ages both of the Greek and Latin Church, which he has made use of against the Romanists to vindicate the Church of England from the challenge of innovation, and prove her to be truly Ancient, Catholick, and Apostolical. But religion and virtue is the crown of all other accomplishments; and it was the glory of this great man to be thought a Christian, and whatever you added to it he looked upon as a term of diminution; and yet he was a zealous son of the Church of Eng-

land, but that was because he judged her (and with great reason) a Church the most purely Christian of any in the world.”

Of Jeremy Taylor, then, on the Apostolical succession, these are the words: “When Christ founded his Church, he left it in the hands of his Apostles. . . . . The Apostles governed all: their authority was the sanction, and their decrees and writings were the laws of the Church . . . . . This unity and identity of power without question and interruption did continue and descend to Bishops in the Primitive Church, in which it was a known doctrine, that the Bishops were successors of the Apostles: and what was not in the beginning could not be in the descent, unless it were innovated and introduced by a new authority. Christ gave ordinary power to none but the Apostles; and, the power being to continue for ever in the Church, it was to be succeeded to: and by the same authority, even of Christ, it descended to them, who were their successors, that is to the Bishops, as all antiquity does consent and teach\*.”

But this doctrine, be it observed, is widely different from, it is indeed directly opposed to, the

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\* *Dissuasive from Popery*, Pt. I., sect. x. *Polemical Discourses*, fol. 1674, p. 308.



doctrine of the Church of Rome, who teaches that all the holy apostolical or episcopal power is radical and inherent in the Pope, in whom is the fulness of the Ecclesiastical authority, and that Bishops receive their portion of it from him. Following the novel teaching of the Jesuits, as maintained by them at the Council of Trent, this is what the Church of Rome teaches: and this is what the Pope challenges in practice, when he pretends that he has a power over all Bishops, and that this power is derived to him from Christ, calling himself the Universal Bishop, the Vicarial Head and Monarch of the Church. But this was an innovation on the primitive Catholick doctrine, that the Bishops of Rome had no superiority by the laws of Christ over any Bishop in the Catholick Church. And therefore all the Church of God, whenever they reckoned the several orders and degrees of the ministry, reckoned the Bishop as the last and supreme, beyond whom there is no spiritual power but in Christ. And such is the doctrine of our national Church, in opposition to that of Rome.

2. Thus again, with respect to the doctrine of Baptismal Regeneration, which may be thus expressed in the language of the same, my illustrious predecessor: "Baptism is a new birth, by which we enter into the new world, the new creation,

the blessings and spiritualities of the kingdom. And this is the expression which our Saviour himself used to Nicodemus, ‘Unless a man be born of water and the spirit.’ And it is by St. Paul called *λουτρὸν παλιγγενεσίας*, ‘the laver of Regeneration.’ For now we begin to be reckoned in a new census or account; God is become our father, Christ our elder brother, the Spirit the earnest of our inheritance, the Church our mother; our food is the body and blood of our Lord; Faith is our learning; Religion our employment; and our whole life is spiritual, and heaven the object of our hopes, and the mighty price of our high calling. And from this time forward we have a new principle put into us, the Spirit of Grace, which, besides our soul and body, is a principle of action, of one nature, and shall with them enter into the portion of our inheritance. . . . . And because from henceforth we are a new creation, the Church uses to assign new relations to the catechumens, spiritual fathers and susceptors.”

. . . . And after a statement of particulars he adds: “This is the whole doctrine of baptism as it is in itself considered, without relation to rare circumstances or accidental cases. And it will also serve to the right understanding of the reasons why the Church of God hath in all ages baptized all persons that were within her power,

for whom the Church could stipulate that they were or might be relatives of Christ, sons of God, heirs of the promises, and partners of the covenant, and such as did not hinder the work of baptism upon their souls. And such were not only persons of age and choice, but the infants of Christian parents\*."

Of similar antecedent and coæval declarations by many of our most honoured theologians, it were an endless task to accumulate examples. I shall be content to add a single specimen from one familiarly known to the Church as "the pious and profoundly learned Joseph Mede," who thus commences a discourse on St. Paul's Epistle to Titus, chap. iii., v. 5: "These words, as it is easy to conceive upon the first hearing, are spoken of Baptism;" and then, after opening his subject, he continues thus: "The Scripture, which must be our guide and direction in this case, makes the *counterpart*, or thing figured by the water in baptism, to be the *Spirit* or *Holy Ghost*; this to be that whereby the Soul is cleansed and renewed *within*, as the body with water is *without*. So saith our Saviour to Nicodemus, 'Except a man be born of water and the Spirit he cannot enter into the kingdom of God.' And the

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\* *Life of Christ*, Pt. I., sect. ix., fol. p. 119, 120, 126.

Apostle, in the words I have read, parallels 'the washing of regeneration,' and 'the renewing of the Holy Ghost,' as *type* and *countertype*. 'God,' saith he, 'hath saved us,' that is, brought us into the state of salvation, 'by the washing of regeneration and the renewing of the Holy Ghost;' where none, I trow, will deny that he speaks of *baptism*. The same was represented by that vision at our Saviour's baptism, of the Holy Ghost's descending upon him, as he came out of the water, in the similitude of a dove; for I suppose that in that baptism of his the mystery of all our baptisms was visibly acted; and that God says to every one truly baptized, as he said to him, in a proportionable sense, 'Thou art my son, in whom I am well pleased\*.'"

Long before the existence of Popery, yea, from the very commencement of Christianity, this was the doctrine of the universal Church. "A learned writer," remarks Dr. Waterland, one who is himself fully entitled to the same epithet, "has well proved at large, beyond all reasonable contradiction, that both the Greek and Latin fathers not only used the word 'regeneration' for *baptism*, but so *appropriated* it also to baptism, as to *exclude* any other conversion, or repentance, not

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\* *Works*, 1672, fol. B. II., Disc. xvii., p. 62.

considered with *baptism*, from being signified by that name: so that, according to the ancients, *regeneration*, or *new birth*, was either baptism itself, (including both *sign* and *thing*,) or a change of man's spiritual state considered as wrought by the *Spirit* in or through baptism. This new birth," he adds, "this regeneration, could be but *once* in a Christian's whole life, as baptism could be but *once*: and, as there could be no *second* baptism, so there could be no *second* new birth\*." How fully correspondent with this is the doctrine of our Church appears from the plain language of her liturgy, especially of her baptismal services, where it is both taken for the basis of her ministration of that holy sacrament, and is expressly and again and again asserted, in the preliminary exhortation, in the succeeding supplications, in the consequent acknowledgment, and in unambiguous thanksgiving to Almighty God: it appears also from the fact that, at the restoration of K. Charles II., the "Church's clear teaching of the doctrine of baptismal regeneration" was assigned by the Non-conformist ministers as one reason for relinquishing their preferment: nor less does it appear from the manner, in which at this time

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\* Dr. Waterland's Tract on Regeneration, contained in the *Churchman's Remembrancer*, No. I., p. 9.

those ministers of the Church, who disapprove the doctrine, have been constrained to mutilate and innovate the Church's language, so as to bring it into accordance with their own private views.

3. Thus again, with respect to the spiritual grace of the other holy sacrament of the Lord's Supper, indicated by the "real presence" of his body and blood, spiritually considered, according to the primitive belief of the Catholick Church, as contra-distinguished from the "corporal presence of his natural body and blood," according to the comparatively modern figment of the Church of Rome. "The Church," saith the great Bishop Andrewes, "hath ever believed a true fruition of the true body of Christ, in that sacrament\*." And "This real Presence of Christ in the sacrament," says the discreet Archbishop Secker, "his Church hath always believed†." In this manner, whilst our national Church distinctly and positively rejects, as unscriptural, unreasonable, and superstitious, the doctrine of "transubstantiation, or the change of the substance of bread and wine, in the supper of the Lord," she no less positively and distinctly affirms, in her Communion office, in

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\* Sermon, *Of the worshipping of Imaginations*, p. 35.

† Lecture xxxvi. on the Catechism. *Works*, Vol. xii., p. 252.

her Articles, and in her Catechism, the spiritual but withal the real presence of the Lord's body and blood, which are "verily and indeed taken and received by the faithful in the Lord's Supper." And those of the Church's ministers, who after her example deem of this holy sacrament, not merely as a commemorative rite, but as imparting to worthy recipients "an inward spiritual grace," and accordingly instruct their people in the real and effective, as contra-distinguished from the substantial corporal, presence of their Saviour in the Eucharist, which is the Romish error, are exempt from all reasonable imputation of Popish corruption, as is the Church herself.

"The doctrine of the Church of England," says Bishop Taylor, "and generally of the Protestants, in this Article is this: That after the minister of the holy mysteries hath *ritely* prayed, and blessed or consecrated the bread and the wine, the symbols become changed into the body and blood of Christ, after a *sacramental*, that is, in a *spiritual real manner*; so that all, that worthily communicate, do by *faith* receive Christ *really, effectually*, to all the purposes of his passion: the wicked receive not Christ, but the bare symbols only; but yet to their hurt, because the offer of Christ is rejected, and they pollute the blood of the covenant, by using it as an unholy thing. The result

of which doctrine is this: It is *bread*, and it is *Christ's body*. It is bread in *substance*, Christ in the *sacrament*: and Christ is *as really* given to all that are truly disposed, as the symbols are: each as they can; *Christ as Christ* can be given; the bread and wine as they can; and to the same real purposes to which they are designed; and Christ does as really nourish and sanctify the soul, as the elements do the body. It is here as in the other sacrament: for as there natural water becomes the laver of regeneration, so here bread and wine become the body and blood of Christ: but there and here too, the first substance is changed by grace, but remains the same in nature.

“That this is the doctrine of the Church of England,” adds the learned Prelate, “is apparent in the Church Catechism; affirming the inward part, or thing signified by the consecrated bread and wine, to be ‘the body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lord’s Supper;’ and the benefit of it to be ‘the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine:’ and the same is repeated severally in the exhortation, and in the prayer of the address before the consecration, in the Canon of our communion: *verily* and *indeed* is *reipsâ*, that’s really enough; that’s our sense of



the real presence. And Calvin affirms as much, saying, ‘in the Supper, Christ Jesus,’ viz., ‘his body and blood is truly given under the signs of bread and wine.’ And Gregory de Valentia gives this account of the doctrine of the Protestants, that although Christ be corporally in heaven, yet is he received of the faithful communicants in this Sacrament truly, both spiritually by the mouth of the mind, through a most near conjunction of Christ with the soul of the receiver by faith, and also sacramentally with the bodily mouth, &c. And, which is the greatest testimony of all, we, who best know our own minds, declare it to be so.\*”

4. Thus again the suspicion of a popish tendency is apt to be incurred by those ministers of the Church, who follow her directions as to the times of publick worship: though those directions are a perpetual memorial of her disapprobation of some popish usage, at the same time that on their own account, and as enjoined by her authority, they deserve the obedience of her children.

One of these is “the Order for Morning and Evening Prayer, daily to be said and used throughout the year.” Now such had been the usage of the Catholick Church in her early days,

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\* *Polemical Discourses*, p. 182, 3.

with the addition in time of a third hour for noon-day devotion. Other hours were afterwards added, and at last they were increased to seven, for stated worship. These were established by a papal decree, and the psalms appointed for each hour, whence arose the canonical hours, as they were called, in the Church of Rome. But our national Church at the Reformation reverted to the earlier practice: the seven-fold service was relinquished, and the morning and evening prayers only were retained: so that, if any inference be drawn with respect to the Church of Rome, our daily service, as it is now enjoined, is an Anti-Popish rather than a Popish observance.

A similar remark applies to the Holydays or Saints' days of the Church, which, having been celebrated at a very early period anterior to Popery, but multiplied to an unreasonable and objectionable extent before the Reformation, were then reduced to a commemoration of a few only, and those forming, as Archbishop Secker says, "a moderate list of persons, indisputably worthy of commemoration," and "no day being appointed for the celebration of any other than the principal saints mentioned in the New Testament\*." Besides, the legendary tales and the

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\* Sermon on St. Stephen's day. *Works*, V. p. 414.

invocations of the commemorated persons, fictitious often and imaginary, often unworthy of commemoration, which disfigured the Romish breviary, were abolished from our Common Prayer Book, the provisions of which for these, as for other days, were made the vehicles of scriptural truth and a holy worship: so that here, as in the former case, our Saints' days, so far from being favourable to, are continually recurring witnesses against, Popish error and corruption. And, as Bishop Taylor beautifully observes, "If we delight to remember those holy persons, whose bodies rest in the bed of peace, and whose souls are deposited in the hands of Christ, till the day of restitution of all things, we may, by the Collects and days of Anniversary festivity, not only remember, but also imitate them too in our lives, if we will make that use of the proportions of Scripture allotted for the festival, which the Church intends\*."

And similar is the case with respect to a more frequent celebration of the Lord's Supper, which is apt by some persons to be regarded as an indication of a Popish tendency in those who desire to multiply the occasions for communicating:

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\* Preface to the Apology for authorized and set Forms of Prayer, parag. 37, *Polemical Discourses*.

whereas, in the language of Archbishop King, "It must be confessed, that to hold solemn assemblies of Christians, without communicating, is a corruption of Popery, and came in by dissolution of manners, and slackening of the discipline of the Church\*;" and whereas, according to a remark of Dr. Puller, such is "the remissness of the Church of Rome," that she "expressly requires all of her communion to celebrate but once every year†:" and again, whereas, in reality, the celebration of the Holy Communion at all, after our reformed manner of celebrating it, is a clear testimony against the Romish "sacrifices of masses," those "blasphemous fables and dangerous deceits," of which the Church records her condemnation in her 31st Article: and the more frequently her people communicate at that holy table, the more fully do they accomplish her earnest wishes for their spiritual welfare, and the more consistent do they approve themselves in their relation of membership to her, and in their conscientious alienation from Popish error.

How widely removed indeed from any semblance of Popery is an increase of these devotional exercises, may be confidently argued from the

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\* *Inventions of Men in the Worship of God*, C. v., s. 2.

† *Moderation of the Church of England*, Chap. x., s. 3, p. 286.

examples and admonitions of some of our brightest luminaries and most perfect patterns of godliness during the seventeenth century, such as Herbert, Hammond, and Comber, of the presbytery; and of the episcopate, Andrewes, Sanderson, Sancroft, Sparrow, Patrick, Beveridge, and Bull, in England; and Bramhall, John Leslie, Margetson, Taylor, and King, in Ireland; and the Apostolical Bishop Wilson in Man. "Three times a year!" emphatically observes the last-named venerable Prelate, with reference to one of our present topicks, upon the rubrick which commands that "every parishioner shall communicate, at the least, three times in the year!" "God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! And *woe be to that pastor*, who will not give the well-disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ! of increasing their graces, and securing their pardon and salvation\*!" And he elsewhere says, "If a Christian ask how often he should receive this sacrament, he ought to have an answer in the words of an ancient writer, 'Receive it as often as you can, that the old serpent, seeing the blood of the true Paschal

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\* Introduction to the Lord's Supper. *Works*, II., 119.

Lamb upon your lips, may tremble to approach you \*."

In what direct opposition to the Church of Rome's decree and usage is this judgment on the benefit of frequent communion! For here it is taken for granted that every Christian communicant *always receives* the cup of the Lord: but that cup is *always denied* to the defrauded votary of Romish superstition. Upon his lips the blood of the true Paschal Lamb is not marked; and he is not secured against the wiles of his spiritual adversary by the two-fold communion of his Redeemer's body and blood.

But I shall be contented with a summary reference to the examples and opinions of the aforementioned illustrious authorities on the proper seasons of celebrating divine service, according to the Church's provisions: specifying only two individual instances, the first, namely, of Archbishop Sancroft, the leader of the ever-memorable Seven, who resisted the unlawful efforts of K. James the Second for the re-establishment of popery amongst us, and who about the same period, in 1688, set forth by his archiepiscopal authority, "Some Heads of things to be more fully insisted upon by the Bishops in their addresses to the Clergy and People of their respective dioceses;" among which

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\* Parochialia. *Works*, IV., 46.

are these that follow: "That they perform the daily office publickly (with all decency, affection, and gravity,) in all market and other great towns; and, even in villages and less populous places, bring people to publick prayers as frequently as may be; especially on such days and at such times as the rubrick and canons appoint; on holy days, and their eves, on Ember and Rogation days, on Wednesdays and Fridays in each week, especially in Advent and Lent." And "That they use their utmost endeavour, both in their sermons and by private applications, to prevail with such of their flock as are of competent age to receive frequently the Holy Communion; and to this end, that they administer it in the greater towns once in every month, and even in the lesser too, if communicants may be procured, or, however, as often as they may; and that they take all due care, both by preaching and otherwise, to prepare all for the worthy receiving of it\*."

The other instance, my revd. Brethren, is that of our own Jeremy Taylor, whose Anti-Romish sentiments are fully unfolded, and may be familiarly known to all men, in his "Dissuasive from Popery;" and who in his episcopal "Rules and Advices to his Clergy of Down and Connor," in 1661, thus admonishes them on the subjects of our

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\* D'O'RYLY'S *Life of Abp. Sancroft*, V. i., p. 321.

present consideration. "Every Minister is obliged publicly or privately to read the Common Prayers every day in the week, at Morning and Evening; and in great towns and populous places conveniently inhabited, it must be read in churches, that the daily sacrifice of prayer and thanksgiving may never cease." Again: "Let the people be exhorted to keep fasting days, and the feasts of the Church, according to their respective capacities; so it be done without burden to them, and without becoming a snare; that is, that, upon the account of religion and holy desires to please God, they spend some time in religion besides the Lord's day: . . . . ever remembering, that as they give but little testimony of repentance and mortification, who never fast; so they give but small evidence of their joy in God and religion, who are unwilling solemnly to partake of the publick and religious joys of the Christian Church." And again: "Let every Minister exhort and press the people to a devout and periodical communion, at the least three times in the year, at the great festivals; but the devouter sort, and they who have leisure, are to be invited to a frequent communion; and let it be given and received with great reverence\*."

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\* Supplement to the *Επιαιρος*. Rules and Advices, LXXvii., Lxix., LXXix.



These, you remember, are specimens of the general sentiments of our great divines, as to the celebration of the Church's worship, in an age distinguished for its abhorrence of Popery. For such sentiments they incurred no suspicion of a popish inclination. Whether a metropolitan in the middle of the 19th century could give such "instructions to his provincial bishops and clergy," as the Archbishop of Canterbury gave to his towards the close of the 17th, without being condemned in certain quarters as an advocate for popish practices; whether, without the like condemnation, a Bishop in 1845 could give to his clergy such "rules and advices" in this behalf, as the Bishop of Down and Connor and Dromore gave to his in 1661, I venture not an opinion. And I leave for your observation and experience to decide, whether an accusation, or suspicion at least, of the same offence would attach to those parochial clergymen who should frame their ministrations, though to a limited extent, on such "rules and advices." But to proceed.

5. There is indeed in our Communion office a particular prayer, the more frequent use of which, than in some places had been accustomed, has been made a ground of offence, as well as the collection and offering of "alms for the people," by which it is preceded and accompanied. But

surely acts, which incur no charge of popery when there is a communion, do not change their character and become popish, when there is none. Surely too there is no popery in uniting an act of charity with an act of devotion: or in presenting to Almighty God our "alms for his people" with humble prayer for his acceptance, and as a service, not of merit, but of duty, and in obedience to his holy word.

As to the Prayer itself, considered with reference to the notion of its being a popish act of devotion, its origin and early use are remarkable. It was in substance long antecedent to the existence and birth of Popery, being used also in its early days, not only when the holy communion was administered, but, as prescribed likewise by our own Church, when it was not. For, as affirmed by Bishop Taylor, "The very Prayer for Christ's Catholick Church, in the office of Communion, besides that it is nothing but a plain execution of an Apostolical precept, set down in the Preface of the Prayer, it was also used in all times, and in all Liturgies of the ancient Church. And we find this attested by S. Cyril of Jerusalem, '*Deinde post quam confectum est illud spirituale sacrificium . . . . obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate mundi, pro Regibus,*'

&c.\* To the same purpose also there is a testimony in S. Chrysostome, which, because it serves not only here, but also to other uses, it will not be amiss here to note it: ‘*Quid autem sibi vult primum omnium?* In obsequio scilicet quotidiano, perpetuo-que divinæ religionis ritu. Atque id noverunt fideles, quomodo diebus singulis mane et vespere orationes fundantur ad Dominum, quomodo pro omni mundo, et regibus, et omnibus qui in sublimitate positi sunt, obsecrationes in Ecclesiâ fiant†.’ It is evident by this,” adds our learned author, “that the custom of the Church was, not only in the celebration of the holy communion, but in all her other offices, to say this prayer, not only for Christ’s Catholick Church, but for all the world.” “But, if the reader please to be satisfied concerning this Prayer, which indeed is the longest in our Service book, and of greatest consideration, he may see it taken up from the

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\* *Deinde*, &c. “And then after that spiritual sacrifice has been finished, . . . . we beseech God for the common peace of the Churches, for the tranquillity of the world, for kings, &c.”

† *Quid autem*, &c. “But what is the meaning of *first of all*? Why truly in the daily service, and in the continual order of divine worship. And this the faithful know, how every day, morning and evening, prayers are offered to the Lord; how for all the world, and for kings, and for all who are in high places, supplications are made in the Church.”

universal custom of the Church, and almost in the words of the old Liturgies, if he will observe the Liturgies themselves of S. Basil, S. Chrysostome, and the concurrent testimonies of Tertullian, S. Austin, Celestine, Gennadius, Prosper, and Theophylact\*."

Then again, not only the Prayer itself, considered on the ground of its own merits, but our prescribed use of it also, is free from all reasonable objection, and intitled rather to high commendation and a cordial observance.

In his Comment on the Book of Common Prayer, published in 1708, Dr. Nicholls shows the origin of the Rubrick, which prescribes the use of the Prayer "if there be no communion;" and explains how it was framed by our Reformers, when they corrected the abuses of the mass, for the purpose of adapting their new Liturgy, as much at least as the latter ages could well bear, to the ancient and primitive uses of the Church. Wheatly, at about the same date, gives a similar view. And L'Estrange, a learned and valuable Lay-annotator on the Church's offices, in the latter part of the 17th century, remarks that "this Rubrick is a very pious and prudent and exceedingly

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\* Preface to the *Apology for set Forms of Prayer*, s. 24, 25.

edifying provision." In his Sermons on "The Beauty of Holiness in the Common Prayer," preached in 1716, Dr. Bisse thus records his sentiments concerning this use of the Prayer in question: "Which expression of our universal charity," he says, "is highly necessary, when there is a celebration of the Lord's Supper: but, when there is none, yet, being a general intercession, it is necessary to fill up and complete the second service, which is a distinct service." And about twenty years later, in one of a series of sermons containing "an Explanation and Defence of the Liturgy of the Church of England," Archbishop Secker remarks, "After the Sermon, one or more of the *Sentences*, or Scriptural injunctions of bounty and almsgiving, as also the *Prayer for the whole State of Christ's Church*, are appointed to be read, *if there be no communion*, before the Congregation be dismissed: neither of these things being ever unsuitable. And *the first day of the week* is recommended in Scripture for purposes of charity, as well as set apart for *making supplications and giving thanks for all men*."

It may appear perhaps somewhat remarkable, that these Liturgical Sermons of the Archbishop are printed in the same Volume, as they were probably delivered about the same time, as another series of five sermons "against Popery." This

may give occasion for the observation, that whatever the learned and discriminating prelate approved, as at no time “unsuitable” in our Church service, must have been acquitted by him of all popish admixture and tendency. But his general sentiments on the purification of our Prayer Book from such admixture is applicable to our present inquiry, and especially to our immediate topick. “The objection,” he says, “that our service is taken from the Popish, affects chiefly the Collects. But those of ours, which are the same with theirs, are mostly derived from Prayer Books, brought over in the days of that Pope, by whose means our Saxon ancestors were converted to Christianity above 1100 years ago: and they were old ones then; much older than the main errors of Popery. However, partly at, and partly since, the Reformation, such of the collects in those books, as wanted and deserved it, have been carefully corrected; many, that were thought improper, quite removed; and new ones framed in their stead. But why should those be changed, which are both faultless in themselves, and recommended by venerable antiquity?”

Leaving with you, Revd. Brethren, the application of this to the Prayer for the Church militant, I proceed to observe, that if that Prayer were used, as in ages subsequent to those just noticed

it was used, in its unreformed, or even in its first reformed state, it might with reason have been censured as a popish act of devotion. For in it, in its corrupted and unreformed state, the Romish Church pleads the mediatorial merits of the Virgin Mary and other saints, in derogation of the honour of our sole Redeemer and Intercessor: and in its first reformed state, in the first Book of King Edward the Sixth, the prayer was intitled a prayer "for the whole state of Christ's Church," and thus was made to comprise petitions for the dead as well as for the living, excluding however all mediation, except that of "our only Mediator and Advocate, Jesus Christ." But the prayer, as improved in King Edward's second Book, and as now retained in our Liturgy, whilst it continues to exclude all other mediators, excludes also all intercession for those, whose warfare is accomplished, and who are departed hence. It makes indeed a practical application of the cheering and elevating doctrine of "the Communion of Saints," towards whom we exercise that Communion, as Archbishop Secker says, with evident allusion to this Prayer, "by rejoicing in their happiness, thanking God for the grace which he hath bestowed upon them, and the examples which they have left us: holding their memories in honour, imitating their virtues, and beseeching the dis-

poser of all things, that having followed them in holiness here, we may meet them in happiness hereafter." (On the Catechism, Works, xi. 227.)

This is a doctrine, which the primitive Church professed from the beginning, and which our Church theoretically acknowledges in her continual use of the Apostles' Creed; but which is not elsewhere conspicuous in any ordinary prayer of our Liturgy, and in our publick devotions is lost sight of, to the detriment of the Church's fair fame, by the default of those of her ministers who forbear to bless God's holy name, as the Church directs, at the last revision in 1662, "for all his servants departed this life in his faith and fear," whilst she instructs them to *pray* only for the survivors, "for Christ's Church militant here in earth." Thus discredit is brought upon our service, and a triumph is given to the Advocate of the Roman Communion, for keeping before her people an Apostolical doctrine, which we practically decline in our weekly service. Would to God that we could contradict the charge!

However, that we may revert to the two particulars in the Prayer, formerly objectionable, in each of these respects it is now not only free from offence, but it is a permanent protestation against Romish error; a standing memorial of our Church's purification from an unauthorised doc-



trine and faith, and from an unwarranted practice, of which, whatever may have been the origin, no sanction is to be found for it in God's written word. The Papist therefore, or the Semi-papist, finding the prayer denuded of his cherished prepossessions, of all intercessions for the departed, and of all reliance on the mediation of saints, might with a good show of reason dismiss so mutilated a form from his liturgy. Not so the enemy of popery. In his mind against such innovations the Prayer for the Church Militant is a witness and a safeguard: and he is fain to prize it, and to cleave to it, and to decline, if solicited, to surrender it, by reason of these and other its intrinsic merits, as well as from a conscientious sense of plighted obedience to the Church's authority and law, whereby its continual use is commanded.

6. Lastly, a strict observance of the Church's ritual has probably subjected those who practise it to the charge of a Romeward tendency, forasmuch as the Romish religion is made up of an extravagant ceremonial, conducive rather to an outward formality than to true internal devotion: through forgetfulness or neglect of the truth, that ceremonial observances are intrinsically of no value, and that they deserve to be prized principally as means to a higher and more important end. But whilst our national Church is fully alive to the abuse of

ceremonies, she is equally sensible of their use under judicious regulation: and this she has carefully expressed in the Preface to her Book of Common Prayer, setting forth her reasons “why some be abolished, and some retained.”

“Of such Ceremonies,” she there observes, “as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected. Other there be, which, although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised,) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.” And, as she elsewhere observes in the same Preface, “Christ’s gospel is not a ceremonial law, (as much of Moses’ law was,) but it is a religion to serve God, not in bondage of the figure or

shadow, but in the freedom of the spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified."

Upon these principles the Church proceeded in her selection, cautious and wise, as to what she "abolished;" equally wise and cautious, as to what she "retained."

Examples of the former may be specified in her rejection of the innumerable and reiterated gesticulations of the officiating priests, and the variety and continual changes of the sacerdotal vestments: of the exorcisms and chrisms, and the mixing of oil and balsam with the water used in holy baptism: of the reserving, carrying about, lifting up, and worshipping of the consecrated bread and wine in the holy communion: of the creepings to the cross: of the multitudinous bowings and crossings of the person: of the sprinkling of holy water: of the ringing of little hand bells, and the lighting of numerous candles, and the burning of incense during divine service: of the worshipping and adoration of images and relicks as well as of saints: of the dressing of images and pictures: and of the superfluous and excessive decking of churches.

Of her prudence in the choice of the ceremonies which she has "retained," examples appear, in the few and appropriate postures which she appoints for her ministers, as well as for her people, during divine service, and the simplicity, decency, and suitableness of the garment, the only garment prescribed for her ministers during their ministrations, such as was in use with the early Christians many ages before the Popish corruptions, and such as has no necessary or natural connection, any more than kneeling and the Lord's Prayer, with the superstitions and idolatry of Rome: whilst the use of the vernacular language for common prayer, and the privilege allowed to the people of joining in the devotions of the minister "with an audible voice," are palpable improvements on the Romish usages.

Her prudence appears moreover in the place, time, and other provisions, for the ministration of "holy baptism," to which alone the use of the cross, that ancient appendage to baptism long before the popish corruptions, is limited; the time being "upon Sundays and other holidays, when the most number of people come together," for reasons clearly set forth in the Rubrick before the ministration, and the place being "at the Font," "the ancient usual place," within the church, but at a convenient distance from the door, the position

being determined by the ordinary, the only legitimate authority for the arrangement of churches. In the simple and purified, but most solemn and impressive, order for the ministration of the holy Communion also, the prudence of the Church is manifested; "the bread," and not a wafer after the Romish manner, being ordered to be delivered severally to every one of the communicants, "into their hands," and not after the Romish manner into their mouths; the cup also, being not, after the Romish manner, "denied," but "delivered to every one," with no other ceremony than the posture of "meekly kneeling," "well meant," as she assigns her reason, "for a signification of our humble and grateful acknowledgment of the benefits of Christ, therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy communion as might otherwise ensue." In brief, the wisdom of the Church is shown in the whole of her "Book of Common Prayer, and Administration of the Sacraments, and other rites and ceremonies of the Church," all calculated as she "thought best, to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition."

How a charge of Popery can be fixed upon the punctual observance of a ritual constructed faith-

fully upon these principles, it is difficult to imagine. If, however, such a charge be alleged, it attaches to one at least of our most eminent Anti-Popish prelates in the 17th century. Bishop Bedell is characterized by his biographer, Bishop Burnet, as "one of the speaking and lasting glories, not only of the episcopal order, but of the age in which he lived, and of the two nations, England and Ireland, between whom he was equally divided;" as "a living apology, both for the Reformed Religion and the Christian doctrine;" and as having "had great zeal for the purity of the Christian Religion in opposition to the corruptions of the Church of Rome." But of the same Bishop Bedell it is also reported by his biographer, on the authority of one, "a worthy and learned divine, who lived long in the Bishop's house, and had occasion to know him well," that he "was exactly conformable to the forms and rules of the Church;" that "he went constantly to Common Prayer in his Cathedral;" that he "took care to have the publick service performed strictly according to the Rubrick, so that a curate of another parish being employed to read Prayers in the Cathedral, that added somewhat to the Collects, the Bishop observing he did this once or twice, went from his place to the reader's pew, and took the book out of his hand, and in the

hearing of the congregation suspended him for his presumption, and read the rest of the office himself;" that "he observed the Rubrick so nicely, that he would do nothing, but according to it;" that "he never would depart from the rule of observing the conformity prescribed by law;" that "he thought conformity was an exact adhering to the Rubrick;" and "the adhering to established laws and rules was a certain and fixed thing; whereas superstition was infinite."

Such were the principles and practice of Bishop Bedell, as to a strict obedience to the Church's ritual in his own person. And to the like effect was one of the rules and advices of Bishop Taylor for guiding the ministrations of his clergy: "Every minister ought to be well skilled and studied in saying his office, in the Rubricks, the Canons, the Articles, and the Homilies of the Church, that he may do his duty readily, discreetly, gravely, and by the publick measures of the laws."

It should seem, however, that, through the 17th century, the clergy of the Church were memorable for a careful and strict adherence to her ritual, but that towards the close of it some of them began to fall away into a relaxed and latitudinarian course. For, writing in 1698, Dr. South says thus, concerning "the present state

of the church, as, through the arts of her enemies, she stands divided against herself: and that only by two or three odd new *terms of distinction*, maliciously invented, and studiously made use of for that base purpose." . . . "For those of the ancients members of her communion, who have all along owned and contended for a strict conformity to her rules and sanctions, as the surest course to establish her, have been of late represented, or rather *reprobated*, under the inodious character of *High Churchmen*, and thereby stand marked out for all the discouragement that spight and power together can cast upon them, while those of the contrary way and principle are *distinguished*, or rather *sanctified*, by the fashionable endearing name of *Low Churchmen*, not from their affecting (we may be sure) a *lower condition* in the Church than others, (since none lie *so low* but they can look *as high*,) but from the *low condition*, which the authors of this distinction would fain bring the Church itself into, a work in which they have made no small progress already\*." And, at an earlier period, the same masterly but caustick hand had sketched the features of that modified and defective conformity, which was then beginning to mar "the seemly and due order" of our

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\* SOUTH'S *Thirty-six Sermons*, fol. 1720, page 232.



Liturgy. For in a sermon, preached at Lambeth chapel in 1666, on the consecration of Dr. John Dolben, Bishop of Rochester, and afterwards Archbishop of York, and published by command of Dr. Gilbert Sheldon, Archbishop of Canterbury, the learned divine thus speaks of the necessity of episcopal authority, in order to 'an enforcing of the Church's ordinances. "The Bishop's government," he says, "implies exaction of duty from the persons placed under it. For it is both to be confessed and lamented, that men are not so ready to offer it, where it is not exacted. Otherwise what means the service of the Church, so imperfectly and by halves read over; and that by many who profess a conformity to the rules of the Church? What makes them mince and mangle that in their practice, which they could swallow whole in their subscriptions? Why are the public prayers curtailed and left out; prayers composed with sobriety and enjoined with authority; only to make the more room for a long, crude, impertinent, upstart harangue before the sermon? Such persons seem to conform (the signification of which word they never make good) only that they may despise the Church's injunctions under the Church's wing, and contemn authority within the protection of the laws."

Thus it appears, that, whilst an imperfect and

lax conformity had been introduced into the Church, and was fostered by certain of her members, the ancients clergy, who had "all along owned and contended for a strict conformity to her rules and sanctions," had begun now, towards the end of the 17th century, to be reprobated under the invidious, or, in the author's phraseology, "the inodiating character of High Churchmen:" but it does not appear that they incurred the odium of an attachment to Popery by reason of their strict conformity to the rules of the Church. And in truth it were preposterous to connect such a charge with the names of the great Churchmen of that period, some of whom indeed were, at the date of Dr. South's observation, gone to their rest, but whose memories and principles of attachment to the Church's ordinances were still living and operative upon others, and all of whom are more or less eminently known to posterity for the "strictness of their conformity:" such as the Archbishops Juxon, Sheldon, and Sancroft, Sterne and Dolben; as the Bishops Brian Walton "of the many tongues," and Sanderson "that old man eloquent," and Morley the Chaplain of the Royal Martyr, and the friend of Isaak Walton and of Ken, and the apostolical Ken himself, who having in his life-time resolutely resisted Popish tyranny, declared himself to "die

in the holy catholick and apostolick faith professed by the whole Church before the disunion of East and West, more particularly in the Communion of the Church of England, as it stands distinguished from all Popish and Puritanical innovations, and as it adheres to the doctrine of the Cross;" such as Beveridge commemorated for "The Reviver and Pattern of true primitive piety," memorable no less for his clearness and force, in discoursing on Christian duties, and interpreting the Church's "Articles of Religion;" as Edward Pocock, the great Orientalist, and the Translator of our Common Prayer Book into Arabick, and his intimate companion and fellow-student the "eminently learned" Narcissus Marsh, the future Primate of Ireland; as Patrick, and Hammond, and Fell, who share with Pocock the honour of being among our earliest and most learned Paraphrasts and Commentators respectively on the Books of the Old and New Testaments; as Cosin, Sparrow, and Comber, the intelligent illustrators of our incomparable Liturgy; as Pearson the luminous Expositor of the Apostles' Creed, and Bull the strenuous Defender of the Nicene; and as Barrow the irresistible oppugner of the Pope's Supremacy and the Romish schism, and advocate for the Unity of the Church. With men, such as these, the strictest conformity to the

rules of the Church must have been independent of the faintest propensity to Popery. In the loyal obedience of such sons as these the Church may have well seen cause to exult. The example of such progenitors we may well contemplate with affectionate and reverential admiration, and may account it a high honour and hereditary privilege to copy after and ensue.

*Hic genus antiquum Teuceri, pulcherrima proles,  
Magnanimi heroes, nati melioribus annis.  
Largior his campos æther, et lumine vestit  
Purpureo ; solemque suum, sua sidera norunt.*

Born in a golden age, an ancient race  
Were they, the Church's undegenerate sons,  
Most glorious, men of mighty mind and strength  
Heroical : a purer air they breathed,  
And roved mid fields with purple radiance clad,  
And their own sun and their own stars they knew.

Such are the men who have been transmitted to us, as having "all along owned and contended for strict conformity to the rules and sanctions of the Church." As to the value of the ritual itself, it was the judgment of one, whom I have quoted once and again with singular satisfaction on this occasion, and whose sentiments are intitled to peculiar honour in this place, that "the Liturgy of the Church of England at the Reformation had many advantages, so many and so considerable, as not only to raise itself above the devotions of other Churches, but to endear the affections

of good people to be in love with Liturgy in general.

“For,” he proceeds, “to the Churches of the Roman Communion we can say, that ours is Reformed: to the Reformed Churches we can say, that ours is orderly and decent: for we are freed from the impositions and lasting errors of a tyrannical spirit, and yet from the extravagancies of a popular spirit too. Our Reformation was done without tumult, and yet we saw it necessary to reform. We were zealous to cast away the old errors, but our zeal was balanced with consideration and the results of authority. Not like women or children, when they are affrighted with fire in their clothes, we shook off the coal indeed, but not our garments, lest we should have exposed our churches to that nakedness, which the excellent men of our sister churches complained to be among themselves.”

“And indeed,” as he goes on, “it is no small advantage to our Liturgy, that it was the offspring of all that authority, which was to prescribe in matters of Religion. The King and the Priest, which are the *Antistites Religionis*, and the preservers of both the Tables, join’d in this work; and the people, as it was represented in parliament, were advised withal, in authorising the form after much deliberation; for the rule, ‘Quod spec-

tat ad omnes, ab omnibus tractari debet,' (what relates to all, ought to be treated of by all,) was here observed with strictness. And then, as it had the advantages of discourse, so also of authorities, its reason from one and its sanction from the other, that it might be both reasonable and sacred and free, not only from the indiscretions, but (which is very considerable) from the scandal, of popularity\*."

The consequence of this mingled spirit of zeal and prudence, wherewith the great wisdom and mercy of God directed the contrivers of our Liturgy, was that those things alone, "wherein the Church of Rome had prevaricated against the Word of God or innovated Apostolical usages, were repudiated and abolished." But all such things were: so that every member of the Church may have a confident assurance, that whatever her ministers do in accordance with her ordinances, is not, and cannot be in accordance, with the errors of the Church of Rome. And every member of the Church may be solemnly admonished, and should carefully treasure up in his mind, and commune with his own heart and in his chamber, on the admonition, that any charge of popery, which may be alleged against the

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\* BISHOP TAYLOR's *Polemical Discourses*. Preface to the *Apology for set Forms of Liturgy*, S. 5, 6, 7.

ministers of the Church, so long as they faithfully adhere to her doctrines and ordinances, teaching and doing what she authorises to be taught and done, and abstaining from teaching and doing any thing which she does not authorise, is in effect a charge of popery against the Church herself.

IV. I have thus endeavoured, my Revd. Brethren, according as God has enabled me, to direct your thoughts to the actual position of our National Church in respect to the popish corruptions. And with humble prayer for the divine aid, I would now submit to you a few brief remarks in conclusion and in application of the previous exposition.

1. And, first, as to the countenance and support, which the Church of Rome is at this time deriving from the national patronage, partly by the continuance of the parliamentary grant, which has for several years been bestowed, has been latterly augmented, and is now more recently confirmed, for the education of her children; and partly by the novel measure of an endowment for the permanent and more effective education of her priesthood; in both for the maintenance, propagation, and firmer establishment of her forms of religion and profession of faith in this country.

With respect to the latter of these measures there may be little room at present for us to act,

further than we have already acted, by presenting our humble petition against an innovation on the ecclesiastical and religious condition of the kingdom, such as has been since described in its proper character by a protest, signed respectively by five spiritual and several temporal peers, and recorded on the Journals of the House of Lords in the following expressive terms.

“Dissentient. 1. Because I hold it to be contradictory to the first principles of the Reformation, to provide for the establishment of an order of men to be educated for the express purpose of resisting and defeating that Reformation: men whose office and main duty it will be, to disseminate and to perpetuate those very corruptions of the Christian faith, which the Church of England has solemnly abjured, and some of which the whole legislature of England has declared to be superstitious and idolatrous.

“2. Because the most unbounded toleration of religious error does not require us to provide for the maintenance and the growth of that error, but rather imposes upon us a strong obligation to prevent by all just and peaceful means its increase, and to discourage its continuance.

“3. Because this measure has a tendency to raise in the publick mind a belief that religious truth is a matter of indifference to the State; and



by consequence to subvert that principle of succession to the throne, which is the title of the present dynasty, and which forms an integral and essential part of the constitution of this kingdom."

Had the course of events, my reverend Brethren, placed your diocesan in the parliamentary representation of the Irish Church during the present session, he would gladly have annexed his signature to those of his right reverend brethren, who have thus recorded their protest against a measure, which he believes to be hostile to the principles of the Church, at variance with the obligations of her ministers and members, detrimental to the prosperity of religious truth. What however his position enabled him to do, he has cordially done; and thus he has had the satisfaction of concurring with you, Reverend Brethren, with 151 ministers of the National Church, comprising almost the intire body of the Clergy of this United Diocese, in a petition that the proposed Grant for the endowment of the Romish College of Maynooth might not become a law.

But with respect to the other measure, the project, namely, of Irish National Education, which, under a plausible but delusive pretext, appears to us to be really and especially a provision for educating Romish children, under the Romish

priesthood, and in Romish principles, and of course for extending the sphere, and strengthening the powers, of the Romish Church, something more still remains for us to do. On former occasions we of this diocese, whether clergy or laity, have not been wanting in testifying against an institution, so indulgent to falsehood and error, and by consequence so injurious to the true faith and church of Christ. And latterly by God's grace we have taken our part in endeavouring to counteract it, conjointly with a host of Christ's devoted soldiers, led on by our most reverend and venerable Primate, and a considerable majority of the Episcopate of the Church, and consisting of a body of seventeen hundred of the clergy, of one thousand six hundred and thirty-two of the landed proprietors and gentry, including thirty-three peers and a large number of deputy lieutenants and magistrates, and above sixty thousand of the Protestant people, the merchants, traders, manufacturers, farmers, and yeomanry of the land: whose prayer has been for aid in giving religious education, without compromising what they believe in their consciences to be God's revealed truth.

The effort however has been nugatory. The course of favour to the Church of Rome, and of hostility to our National Church, is to be maintained.

Our "prayer against that absolute decree  
No more avails than breath against the wind,  
Blown stifling back on him that breathes it forth\*."

And we the national Clergy, we the Bishops, Priests, and Deacons of the Church of England and Ireland in Ireland, are admonished most significantly, (so at least we are apprized by the ordinary channels of publick intelligence,) we are thus admonished by a personage of high military and political, but not ecclesiastical and spiritual authority, "who wishes to say one word to the Clergy of the Church of England." And that one word is, "Let them do what they will or what they may by their writings, their preachings, and their other influences, to interfere as much as they like with legislation: but let them remember, that, when once those measures become law, it is their duty to carry them into effect. Let them in their several parishes, in the discharge of their Christian duties, feel that it is one of their best duties to inculcate obedience to the laws under which they live†." Now the law here spoken of is "that system of education which has been established by the legislature and the Government."

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\* MILTON'S *Par. Lost*, XI., 311-313.

† The above "advice" is reported by the *Dublin Evening Mail* of Friday, June 20, 1845, to have been given in a speech by his Grace the Duke of Wellington, in the House of Lords, Tuesday, June 17.

Yes, my reverend brethren, it is our duty to obey, and to inculcate obedience to the laws. But is it our duty to abstain from examining and forming a judgment of the laws? to shut our eyes upon their character and nature? to hold them in the like estimation whatever that character may be? to put forth our practical energies, to make our active exertions, for carrying them into effect, if we be in our hearts and minds persuaded that they are opposed to God's word, injurious to his honour, subversive of his truth, inimical to his Church? This indeed is a new form of popery, to which the ministers of our protestant church are not hitherto trained to accede, and to say of their new instructor in Christian obligation,

"Therefore to his great bidding I submit\*."

Surely religion imposes upon us no such duty, as a dereliction of all right of judgment, an abandonment of all moral principle, the turning of a deaf ear to the dictates of conscience, and the exercise of a blind activity in the furtherance of a law, whether it be for good or for evil, whether it be right or wrong in its foundation, whether it be consummated in pure religion or in sin.

In the history of the old Testament we read, that Nebuchadnezzar, the king, made an image of

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\* *Par. Lost*, as above, v. 314.

gold, and set it up in the plain of Dura, in the province of Babylon, and commanded all peoples, nations, and languages to fall down and worship it: but three youths of the Hebrew captivity refused to serve the gods of King Nebuchadnezzar, and to worship the golden image which he had set up: and in the same history we read, that “all the presidents of the kingdom of Babylon, the governors, and the princes, the counsellors and the captains, consulted together, to establish a royal statute and to make a firm decree, that whosoever should ask a petition of any god or man for thirty days, save of the king Darius, he should be cast into the den of lions. And King Darius signed the writing and established the decree. But a certain prophet of the Hebrew captivity, “when he knew that the writing was signed, went into his house: and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime\*.” In the history of the New Testament we read, that when the gospel of Christ was begun to be taught in Jerusalem, and the Apostles “preached to the people through Jesus the resurrection from the dead,” “it came to pass that their rulers, and elders, and scribes, and Annas the High Priest,

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\* Daniel, chap. iii. & vi.

and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem: . . . and they called them, and commanded them not to speak at all nor teach in the name of Jesus." But certain of the teachers in that name "answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard\*." In the progress of the history of the primitive Church we read, that Pliny, the governour of Bithynia, acting by authority and with the approbation of the Emperor Trajan, called before him several persons who were accused of being Christians, and commanded them to "repeat after him an invocation of the gods, and with wine and frankincense make supplication to the Emperor's image, which for that purpose the governour had caused to be brought and set before them, together with the statues of the deities: and moreover to revile the name of Christ." Some of the accused, it appears, complied with the command. But, as Pliny reports in his letter to the Emperor, "None of which things, as is said, they who were really Christians, could by any means be compelled to

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\* Acts, iv.

do\*." Lastly, in the history of our own national reformed Church we read, that, soon after the accession of Queen Mary to the throne, acts of parliament were passed and injunctions from the Queen were issued, for the repealing of K. Edward's laws concerning religious worship, and for casting out the Book of Common Prayer; for setting up again the former ceremonies and services of the mass; for re-establishing the dominion of the Pope as supreme head of the Church; and for re-asserting the doctrine of Transubstantiation with its superstitious and idolatrous consequences. But there were those in the country, Bishops, Clergy, and People, who opposed these provisions, decreed as they were by the legislature and the government, appealing, in the brief and emphatical language of the Primate of England, "from their judgment and censure to the just judgment of Almighty God†."

Now in all these cases the question was the duty of obedience to the law of man when brought into competition with the law of God. And thus in our own case the question is, not the abstract duty of obedience to the laws under which we

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\* C. Plinius, Trajano Imp. S., Lib. X. cap. 97. Cited at length in LARDNER's *Works*, VII. 291.

† BURNET's *Hist. of the Reformation*. Book II., 1554. Edit. Ox. Vol. II., p. 511. 1816.

live, a duty which no Christian, much more not one of us, my reverend Brethren, will dispute; but it is the duty of obeying, or rather of positively sanctioning and actively endeavouring to carry them into effect, when in our consciences and by the best exercise of our reason we are convinced, that they are opposed to God's laws. If "the three holy children," if Daniel the Prophet, if Peter and John the Apostles, if the primitive Christian martyrs, if the honoured martyrs of our reformed Church, were wrong in their respective decisions on the proposed alternative, then it may behove us to be zealous advocates and energetick supporters of everything, whatever be its nature, which the legislature and the government approve. But, if they were right in their decision, then does it behove us to forbear a participation in any measure, however recommended, which we believe to be in contravention of the divine law, lest we "be partakers of other men's sins." For these things happened unto them, as unto the Israelites of old time for ensamples, "and they are written for our admonition upon whom the ends of the world are come."

I say then, Reverend Brethren, that I cannot admit it to be our duty, as Christian clergymen and ministers of the national Church, to give our countenance and support to a system of education,



however instituted, of which it is the main tendency and the drift, to encourage and assist the Church of Rome in propagating what we concur with our own Church in condemning, as "error, not only in her living and manner of ceremonies, but also in matters of faith." On the other hand I hold it to be our duty, to discountenance and to discourage such a system, pledged as we are to be "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine, contrary to God's word;" and as ministers of that particular member of the holy Catholick Church, which in this country is "a witness and a keeper of holy writ," to be zealous and diligent in disseminating God's truth, and especially in bringing up the children, whom he has given us, "in the nurture and admonition of the Lord:" in purity of belief, and in holiness of living. For this purpose our joint exertions will, I trust, be in future, as heretofore they have been, given. For, in looking at our present condition, I must not be disregardful of the past; nor fail to commemorate on this occasion with grateful acknowledgment the energetick, effective, and exemplary effort which was made in the last year by you and by our brethren of the laity in this Diocese for improving the condition, not only of our own Diocesan Society, but of the Church Education Society for

Ireland, especially for laying a foundation for the establishment of a permanent endowment fund.

V. Let us then employ these, and such other means as our gracious God shall vouchsafe us, in promoting that true religion which his good Providence has established amongst us, and in checking the advance of falsehood and error, boldly as it comes amongst us with the undisguised aspect of genuine, avowed, unambiguous Popery. Moreover if it be our lot to fall in with that modified, more equivocal, and insidious form of Popery, which within the last few years has been growing up in our national Church, that also be it our endeavour to counteract and control. In the Irish part of the Church indeed, so far as my information reaches, I suppose that it has obtained but little footing: and in this diocese particularly I have no reason for supposing that it has obtained any footing at all. Individual clergymen may have been charged with the offence: but they have been charged by those who have known very imperfectly either the conduct and sentiments of the accused, or the real character of the offence of which they have accused them: persons not inaptly delineated in the strong colours of the Apostle St. Paul to Bishop Timothy, "Now the end of the commandment is charity out of a pure

heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

In fact, before one can charge another with popery or a popish tendency, he ought to be well assured in his own mind as to what popery is, and what it is not. Common Christians, members in general of our national Church, who have little opportunity for theological research, will find a good criterion in their Book of Common Prayer. Many of the prominent errors of the Church of Rome are clearly set forth in that Book, and those he may safely condemn as Popery: but those things, which are introduced into that Book for the use of our Church's members in divine worship, he may be assured are not Popery, for they would not in such case have formed parts of the religious teaching or service of our Reformed, Anti-popish, Protestant Church.

VI. Having then, in the former part of this address, had occasion to specify particular doctrines and practices, which our Church has stigmatized as errors of the Church of Rome, I have in the latter part taken occasion to specify others, which, being mistaken by certain persons as errors

of that Church, are in fact to be found in the path of rectitude which our own Church has prescribed for us to follow, and are, in some instances at least, proofs of a religion, the very contrary to Popery or a Popish tendency. It has appeared also not unprofitable to give evidence, that these supposed Popish errors, having been introduced as Protestant truths into our Liturgy by the Fathers of our Reformation, did not pass away or sink into silence, but were maintained as truths by our great divines of the 17th century, men as “giants upon the earth in those days;” and therefore samples of their sentiments have been given, chiefly from the works of that illustrious Prelate, whose praise, as a burning and shining light, is in all the churches; of whom, as her spiritual father in days of trouble, this diocese still makes her boast; and in comparison with whom we of this generation may well be “in our own sight but as grasshoppers.”

Thus under the advocacy of the Church her ministers may find security against the accusations of the ill-informed: satisfied, that, so long as they shall act in conformity with her principles and rules, their teaching will in the estimation of the judicious be honoured for its purity, and their ministration of divine offices for its seemliness and order: the one exempt from the pollution of a

corrupt creed, the other from the extravagances of a superstitious ceremonial.

VII. This topick has been dwelt upon the rather, because it may perhaps supply the solution of a problem, which has more or. less, I presume, engaged the thoughts of us all, and suggest a remedy for an evil, which I am sure that we all must have contemplated with pain and grief. The evil, to which I allude, is the spirit of disturbance which has lately manifested itself in some parts of the United Church, in the shape of publick parochial meetings, the scenes and occasions as they have been made of flippancy and noisy declamations, of injurious reports, of slanderous invectives, of contumelious obloquy, and crimination, and even violent personal persecution against the clergyman who has been the object of them, with reference to his mode of celebrating divine service: when, as if there were no law for regulating the Church's worship, and no ecclesiastical superior to whom its administration was committed, some of the lay-people of a parish constituted themselves a sort of episcopal convocation under the archiepiscopal presidency of their churchwarden, or a sort of conclave of cardinals in council with their pope; and passed of themselves "decrees, which were not to be changed,

according to the old law of the Medes and Persians which altered not:" and which became the forerunners of the congregation's abandonment of the worship, and separation from the communion, and renunciation of the minister, of the Church, if he steadfastly persevered in doing what he conscientiously believed to be his duty; or which became the instruments of forcibly compelling the clergyman to change his lawful course of duty, as he believed it, for another, which neither his reason nor his conscience could approve. How offensive to Him who is "the author not of confusion but of peace, as in all churches of the Saints," such injurious treatment of his ministers, such violation of the laws, such resistance of the constituted authorities, such subversion of all good order and discipline in the Church, such "unquiet, disobedient, and criminous" acts, (that I may use the phraseology of the Church in her Consecration of Bishops,) may be well deemed by a sober-minded and peaceable Christian, I shall not attempt to set forth at length; the subject indeed, although a sense of official duty has constrained me to notice it, is too painful to be enlarged on; and, if once the remedy can be applied, it were well for the evil to be buried in everlasting oblivion.

Whence then has this evil arisen? The most kind

and tender solution is, that it has arisen from some suspicion in the minds of the disturbers, that the objects of their dislike were of a popish character: for it is hardly to be credited of Christian men, that they should have so violated, not only the royal law of charity, but the decencies and courtesies of social life, merely in displeasure at the renewed or more strict observance of inoffensive ordinances, which they, however unreasonably, supposed to be obsolete, or at the more punctual and diligent practice of usages, lawful in themselves, harmless, and unblameable, which they, however unreasonably, regarded as antiquated and out of date. Nor is it readily to be credited, that persons, professing themselves to be Christians and Churchmen, should act thus unworthily of their profession, merely on account of the protraction of the service by the use of a particular prayer, whereby the service may be lengthened indeed to the intolerable extent of three minutes, more or less; but wherein they had been contented to acquiesce, for two or three or more, nay in some instances for not less than twenty years, patiently enduring the lengthening of the service, until some graver cause of discontent should seem to have been suggested as existing in the character of the prayer.

In this then, as well as in other cases, I am fain

to find a cause in the suspicion of popery: and to this charge which has sometimes been put forward, tho' not specifically, but which comprises a definite offence, and admits a definite answer, I am desirous of attributing it, rather than to some more objectionable motive: such as the unsteadiness of a double-minded devotion; or the self-pleasing of sectarianism, hidden under the disguise of a partial episcopalian conformity; or a defect of sincere admiration and cordial affection for the Church's services; or an impatience of submitting to her authority; or a want of due reverence for persons and things sacred, and an inclination not to "remember them which have the rule over them," as the Apostle bids, and "be subject for conscience' sake;" or a predilection for once admitted error, and a repugnance to its correction, when discovered; or an ambition to dictate and bear rule in matters ecclesiastical; or a thirst for popular influence, and popular display and applause; or the vanity of leading, or the weakness of "following, a multitude to do evil;" or the waywardness of a wilful, the captiousness of a censorious, the pride of a domineering, or the turbulence of a factious spirit.

Rejecting then the supposition of these or similar motives, and charitably assuming, that they, who have disturbed the Church's peace, may have



been misled by the errors of some of her ministers to suspect error in others, who were in fact proceeding straight-forward in the right way: assuming that a confusion of ideas, a want of correct theological discernment, was the motive to the evil that we are deploring, what then is the remedy? The best, under God's grace, appears to be, the removal of such suspicion from the disturbers' minds, by proving to them that the conduct, which they have censured, is in strict accordance with the doctrine and discipline of our National Protestant Church, and cannot therefore be in accordance with the erroneous peculiarities of the Popish Church of Rome.

VIII. We know indeed, that at and after the Reformation, on account of some of the particulars which have been now specified, Popery was alleged against the National Church by those who sought, what they imagined to be, a purer profession of faith and a more faultless ceremonial. And it may be, that on the late occasions the assault has been intended, not only against the Clergyman and his ministrations, but against the Church herself: and this surmise is made more probable by the fact, as I understand it, that at meetings, assembled professedly for the purpose of protecting the Church from innovation, dissenters and

dissenting ministers have been permitted to be present and to take part; to discuss the manner in which the Church service ought to be conducted, to assist in guiding the minds of the Church's people, to sit in judgment and pronounce sentence on the Church's ministers, and to put forward opinions directly opposed to the Church's avowed judgment and rules.

Strange that those who are aliens from her commonwealth, and whose very religious profession and denomination give proof of the indecency of the enterprise, should have been suffered thus to interfere for the Church's disparagement and degradation! Strange that the members of the Church, especially those who were intrusted with her guardianship, should have suffered such interference, and allowed her adversaries to "lift up their heel against her!" It redounds not to the credit of their sincerity or discretion, that they should have sate patiently by, and listened with silent and contented acquiescence, if not with consentient acclamations, to the defamation, and thus have been parties in the disgracing, of her, whose children they called themselves, and whom, as their mother in Christ, they were bound to honour. More in character it was for her adversaries, to avail themselves of the outcry against her ministers for depreciating the Church: al-

though their worldly wisdom might have taught them, that in such a case the crimination of the Church was in effect her ministers' exculpation.

IX. The present argument however is not designed for those whose designation gives proof, that they do not acknowledge the Church's purity. It is addressed to you, my revd. brethren, ministers of the Church, who, as such, have declared your belief, that her confession of faith and doctrine is "not in any part superstitious or erroneous," and that a severe ecclesiastical penalty is due to any one, who "shall preach, or by other open words declare or speak anything in the derogation or despising of the Book of Common Prayer, or of anything therein contained\*." And through your admonitions it may, if God will, have some effect on those, whose membership with the Church is a ground of presumption that they approve of her teaching and ritual, and that they do not suspect her of any community in the errors of faith or practice of the Church of Rome; and who may therefore be prepared to admit, that any of her ministers, who faithfully adhere to her doctrine and discipline, following her footsteps, and abstaining from everything which she does not

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\* Canons, Eng. 5, 4. Ir. 1, 3.

sanction, are fully acquitted of the charge of popish errors or popish tendencies in their ministrations, by virtue of their undeviating adherence to their exemplar in the provisions of our protestant reformed Church.

To such persons I would now, before I conclude, add a very few brief words of advice, and say to each, Acquaint yourself thoroughly with your Book of Common Prayer, and mark well the rules which the Church prescribes for the ministrations of her Clergy, in her orders of daily prayer, in her occasional offices, in her forms of ordination, and in her Articles of religion. If you find that your minister strictly adheres to these rules, whatever charge of popery, or indeed of other error, be bruited against him, you may be sure that he is right: if he deviates from these rules, to the best of your conscientious judgment, you will have cause to suspect that he is wrong. Go to him, then, in the spirit of meekness, and lay before him your suspicion, and its specifick grounds. Possibly you may find, that you yourself have been under a misapprehension, and may be better instructed by his professional knowledge: possibly you may have been right, and he may have been wrong. Remonstrate then with him in the privacy of friendly communication, and it may be that you will save your brother from an

offence, not against you alone, but against the Church. If he persist in error, your appeal lies to your Bishop, to whom he is responsible; to whom the Church directs you to have recourse "for appeasing all diversity, and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained" in the Book of Common Prayer; and who is bidden "by his discretion to take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book." By his order then be you guided! His decision is the voice of the Church, and the voice of the Church is confirmed by God's law. If he see cause to censure and correct your minister, your object will have been attained: if he see cause, not to censure, but to approve, your minister's conduct, it will be your duty to submit to the decision. This do: and sound teaching and orderly practice will, under God's blessing, be restored to and established in your parish, and withal quietness, peace, and love. But eschew popular assemblies, which are not fit for the discussion of sacred subjects; in which sacred subjects have no prospect of being discussed with the needful information, or with patience, calmness, deliberation, and sound judgment; which are not likely to do good, but which have every likelihood

of doing evil. To arbitrate upon questions of theological orthodoxy and ecclesiastical discipline, is not their province: it is not committed to them. Error moreover is apt to lurk under the covert of ill-digested, immature, and precipitate counsels, and to take refuge in the strife of tongues: but if you seek truth in the way of peace and order, you have reason to hope for good success, and to trust that the God of peace, of order, and of truth will be with you.

This advice I would tender, with gentleness and meekness, and with all due respectful consideration, to the lay members of the Church. To us meanwhile, the clergy of the Church, it belongs to be, if possible, more than ever faithful and diligent in discharging the professional obligations which the Church has prescribed for us, and which we have spontaneously taken upon ourselves. And accordingly it belongs to us, in our personal conduct, to “be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same; laying aside the study of the world and the flesh:” in our domestick behaviour and relations, to “be diligent to frame and fashion our own selves, and our families, according to the doctrine of Christ; and to make both ourselves and them, as much as in us lieth, wholesome examples and patterns to the

flock of Christ:" in our pastoral intercourse with others, to "maintain and set forwards, as much as lieth in us, quietness, peace, and love, among all Christian people, and especially among them that are committed to our charge:" in our teaching and professional admonitions, "to instruct the people committed to our charge out of the Holy Scriptures, and to teach nothing, as required of necessity to eternal salvation, but that which we shall be persuaded may be concluded and proved by the Scripture;" in our official ministrations, and interpretations of Holy Scripture, "always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God:" in our further recognition of ecclesiastical authority, to obey reverently our spiritual superiors, "to whom is committed the charge and government over us, following with a glad mind and will their godly admonitions, and submitting ourselves to their godly judgments:" and in our weighty office and charge of "messengers, watchmen, and stewards of the Lord," to be "ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word;" "to teach and to premonish, to feed and provide for, the Lord's family; to seek for Christ's sheep

that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

For my own part, Reverend Brethren, engaged as I am, in common with you, to these ministerial functions, especially to the "banishing and driving away of all erroneous and strange doctrine contrary to God's word;" and engaged moreover in my episcopal character, "both privately and openly to call upon and encourage others to the same;" I call to mind the word of the Lord by his prophet Isaiah, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye."

Upon the whole, my reverend Brethren, abhorring as I do with sincere abhorrence the Romish errors, the present signs of the times, in which these errors have found (alas the day!) their advocates and patrons in our high places, have appeared to call, on this our day of solemn assembly, for a warning voice against the besetting danger, lest we give countenance and currency to any of Rome's fond and vain inventions, of her antiscip-tural and novel doctrines and practices, of her superstitious and idolatrous ceremonies, of her blasphemous fables and dangerous deceits. At the same time convinced as I am that much mis-



take and misapprehension exist upon this subject, to the great detriment of true religion and God's glory; and solicitous for the prevalence of truth; I would fain recommend a just discrimination between the real errors of Rome, and things which are supposed to be so; lest we be drawn into a groundless accusation or suspicion of some of our brethren in the ministry, who are distinguished by the most accurate celebration of the offices of the Church, not of those, you will remember, who profess to substitute or ingraft what they call Catholick doctrine and usages on the Church's provisions, and against whom I have again and again raised my voice; but of those who cautiously take the Church's plain provisions, as the straight and safe rule of their teaching and ministrations. To these two objects my efforts have been directed. And combining the two I would now leave this remark on your minds in conclusion, that our most becoming mode of testifying our condemnation of the Romish errors is an undeviating attachment to the provisions of our own Reformers; by continuing stedfastly in the principles of Polity, Doctrine, Discipline, and Worship, which our National Church adopted at the Reformation, and has confirmed by subsequent enactments; and by giving our faithful diligence, by the help of the Lord, to carry those principles into effect: ever

conducting our ministrations “as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God; and teaching the people committed to our cure and charge with all diligence to keep and observe the same.”

May it please our Most Merciful Father, who alone worketh great marvels, to send down upon our Bishops, and Curates, and all the congregations committed to their charge, the healthful spirit of his grace, and, that they may truly please him, to pour upon them the continual dew of his blessing: that so his Church may be secured from error, and enabled to walk in truth and holiness, in unity and peace, and thus to serve him joyfully in all godly quietness, to his honour and glory, for the merits and through the intercession of his blessed Son, our only Advocate and Mediator, Jesus Christ, our Lord. Amen.

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